THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

No. 21, Vol. XXXIV. Tuesday, May 21, 1872. Price One Penny.

FORTY-SECOND ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, COMMENCING APRIL 6, 1872.

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Sunday morning, April 21.

According to adjournment of Sunday, April 14, the Forty-second Annual General Conference of the Church of Jesus Christ of Latter-day Saints reassembled at 10 o'clock in the New Tabernacle, Salt Lake City.

Conference was called to order by President Geo. A. Smith.

The choir sang,

"May we who know the joyful sound,
Still practise what we know."

The opening prayer was offered by Elder Lorenzo D. Young.

"The great and glorious Gospel light
Has ushered forth into my sight,"

was sung by the choir.

Elder Robert F. Neslen addressed the Conference. He rejoiced that the kingdom of God was organized for the permanent benefit of humanity at large. The principles of the Gospel were efficacious in bringing happiness to mankind, but through the perverseness of the latter, those principles had not been so very extensively beneficial. The speaker quoted some passages of Scripture, indicating the organizing of the kingdom of God in the latter times. The knowledge received by the Latter-day Saints through obedience to the Gospel of Christ had enabled them to overcome almost insurmountable difficulties, and the result of these things was that we beheld to-day, in the valleys of Utah, a God-fearing, industrious and happy people, and we also saw bursting into bloom the realization of the hopes, aspirations and prophecies of the ancient Prophets and Apostles.

The speaker continued for some time, showing that the Gospel net gathered of all kinds—brought together the opposite elements of humanity and made a homogeneous and united people. He stated that the principles embraced by the Latter-day Saints would eventually obtain all over the world, and through their agency would be brought about the reign of universal peace which was so frequently alluded to in Holy Writ.

Elder M. B. Shipp was the next speaker. He saw a congregation before him, among whom were representatives from nearly every nationality, who had been gathered together by the

command of God. He spoke for some time on the gathering of the Saints, showed the progressive nature of the principles of the Gospel, and commented upon the magnitude of the work we were engaged in. He predicted the ultimate victory of the principles of truth because of their superior power and efficacy. They would gain ground in proportion as they were put into daily practice by their exponents. He exhorted all to beware of the subtle insinuations of vice now appearing here, which had been introduced by the people of the world, and were calculated to lead astray the young and unwary.

Elder Shipp spoke of the promise made to all who desired to become members of the Church of Christ, that they would receive for themselves a knowledge that what they had obeyed was of divine origin. This was a promise that could not be given by another class of men professing to be the servants of God.

Elder Edward Stevenson addressed the assemblage. He spoke of the agency given to man by his Creator, to choose good or evil, and showed that those opposite powers were constantly striving with man to lead him the one way or the other. The Latter-day Saints were on the side of the powers of good, and by adhering to so noble a cause they would be the means, in the hands of God, of turning the tide of wickedness which now flooded the earth. The people of God must of necessity be a people of sacrifice and self-denial, for they only will be the ultimate victors who learn to govern themselves. The speaker commented on the benefits which invariably accrued from an observance of the Word of Wisdom, and exhorted the Saints not to neglect to take a course by which they could secure to themselves those benefits.

He alluded to a prediction uttered by the Prophet Joseph Smith shortly before his martyrdom, that the Saints would yet be established in the Rocky Mountains, and there become a great nation, and also of a prediction of his own and others' martyrdom. He concluded by bearing testimony of the truth of the latter-day work.

President Geo. A. Smith gave out a notice that the funeral services of the deceased Elder Daniel Garn would be held at the latter's late residence, Sugar House Ward, Monday, April 22nd, and stated that his making this announcement brought to his mind a long line of history, among the incidents of which was the saving of the life of the Prophet Joseph Smith by brother Garn.

The choir sang,

"I will praise him."

Adjourned till 2 p.m.

Prayer by President D. H. Wells.

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2 p.m.

"Though deep'ning trials throng your way,
Press on, press on, ye Saints of God."

was sung by the choir.

Prayer by Elder C. W. Penrose.

The choir sang,

"Arise, my soul, arise,
Shake off thy guilty fears."

The Sacrament of the Lord's Supper was administered.

Elder Reuben Miller addressed the Conference. He had had the privilege of meeting with the Saints at every General Conference during the last twenty-two years. He first heard the Gospel thirty years ago, and obeyed it then, and had never regretted doing so. He never felt to murmur because we were persecuted, for opposition always followed obedience to the mandates of heaven. The speaker bore testimony that when he obeyed the first principles of the Gospel he received a knowledge of the truth by revelation from the Almighty, and which enabled him to know that Joseph Smith was divinely inspired to usher in the great last dispensation, and he enjoyed the same spirit of revelation then, which enabled him to know that the inspiration of the Almighty was also with those who now lead the Church.

Elder Miller showed that the means by which men could regain the presence of God the Father had been restored to earth, and were inculcated in the principles enunciated by the Latter-day Saints, and concluded by exhorting the people to live righteously.

Elder George Teasdale commented on the predictions of the ancient Prophets, who saw, through the vista of ages, the restoration of the Gospel plan

in our day. We had received the message and the testimony of its truth, and it remained to be seen whether we would continue faithful and be redeemed, for only those who endured to the end would be saved. A great work had been performed, and it was often said it had been all done by the great mental abilities of President Brigham Young. What President Young had done he had been inspired to do by the Almighty. The great secret of the success that attended the efforts of the Latter-day Saints was, that each individual identified with the work had a testimony of its divinity for him or herself, and the people were blessed of the Lord in their labors.

Elder Teasdale spoke of the bitterness manifested by those who were once of us and had turned against us. The cause was that when a man embraced the Gospel, it appeared he must either adhere to, preach and sustain the truth, or fight against it. President Young had been slandered and maligned by such because he was a servant of God and had striven to keep the Church free from false doctrine.

Elder Milo Andrus addressed the assemblage. He spoke of the peace enjoyed by the Latter-day Saints, and contrasted their condition in this respect now with circumstances through which they had passed in times gone by, and adverted to incidents which were calculated to cause them to appreciate peace when they had it. The reason the Elders of Israel were enabled to declare the truth with boldness, was because it was the power of God unto salvation. When we looked at the handiwork of God as displayed in the planetary system, &c., we beheld a portion of the Gospel of Christ, because such things showed forth the power of God.

It was easy for people to know whether we were impostors or not, for we promised that all who complied with the requisitions of the Gospel would receive a knowledge for themselves of the truth. If people subscribed to the conditions and the result did not follow, they might reasonably conclude that the Latter-day Saints did not tell the truth. The speaker had been identified with the work of God since 1832, and he had never had any reason to repent of his obedience to the truth.

Elder Andrus stated that he once, when in a congregation of the Saints, was meditating on the power of the Holy Ghost, and felt a desire to understand its manifestations, and the visions of his mind were opened by the power of God and he saw, over the heads of the people in the congregation, cloven tongues of fire, and many of the people arose and spoke in various tongues and prophesied. He continued to speak of the nature of the work of God, its indestructibility and organization, and predicted the ultimate and glorious triumph of the same. He concluded by bearing testimony that Joseph Smith was a Prophet of the living God, and that Brigham Young was his legal successor.

Elder Orson Pratt said—I do not rise before this large assembly to enter into any particular investigation of any doctrinal point or subject, but as I have a few moments granted, I desire, with all my heart, to bear my humble testimony in regard to the divinity of the work which you Latter-day Saints have received. In the first place I would say that from my youth I have been a member of this Church, having embraced the Gospel when 19 years of age, in the State of New York. Forty-two years, lacking only a few months, have expired since that time, and I have grown up in, or with, the history of this Church. I know that this is the Church and kingdom of God, I mean the latter-day Church and kingdom predicted by the ancient Prophets in the Bible. I know that the Almighty has set up this kingdom, that this Church was organized by his express direction and command, that the day was appointed by revelation on which it should be organized, that the officers that should be placed within this Church were named by revelation, that by revelation the duties of those officers, so far as it was necessary, were made manifest on the day of the organization. I do also know and bear testimony that this book, called the Bible, is a divine revelation. I know this from God, it having been revealed to me; and no person can know this to be true unless it is revealed to him. I also know that the Book of Mormon

is a sacred record, a sacred history of ancient America, from the days soon after the Flood for some twenty-six hundred years. I know that combined with this sacred history and included within it are many great and important prophecies revealed from God to Prophets who once dwelt on this continent. I know that Jesus, our Lord and Savior, whom we worship and serve, and whom we receive as our Redeemer, was also the Redeemer of the ancient inhabitants of this country, inasmuch as they gave heed to his sayings. I know that the Book of Mormon is the Bible of the western hemisphere, as the Old and New Testament is the Bible of the eastern hemisphere, that one is equally as sacred as the other, and that God is the author of both, having revealed both unto a succession of Prophets and inspired men. I know also that God has raised up in our day not only a Church and kingdom, but men filled with the Holy Ghost, inspired from heaven as the ancient Prophets, Seers and Revelators were inspired, and that these men, being directed by the Holy Ghost, have given revelations directly to this kingdom, so that we have the Jewish record, or eastern Bible, the record of the ancient inhabitants of America—the Book of Mormon, and inspired writings given to living oracles in our day, all for our light, guidance and instruction in reference to our duties, and to show us the path in which we should walk, and unfold to us those divine and heavenly principles that are needful for the government of our every-day conduct. It is a great thing to have knowledge of this kind, and to have the authority to bear testimony to that which we assuredly do know.

In regard to Joseph Smith, I knew him when he was a young man—soon after the translation of the Book of Mormon I became acquainted with him in the rise of this Church. I boarded with him in his family; I was with him for weeks and months together, and know, not only by what I saw and heard, and what from my natural ability I was able to comprehend, but also by the revelations of Jesus Christ, that he is and was a Prophet of the true and living God. I will go still further. I know that these men who sit upon these seats—the Twelve Apostles—who have been ordained under the hands of those who had the authority by revelation from heaven to confer this office, to be men of God, inspired to build up this latter-day kingdom and Church upon the earth. I know that one part of their duty is to send forth this Gospel unto all people, nations and tongues, first to the Gentiles, to fulfil their times, that they may be left without excuse; and then the commandment of the Most High will be given to them to carry this Gospel to all the dispersed remnants of the house of Jacob. Then the work of warning the nations will be completed, and the purposes of God, so far as this is concerned, will be accomplished; then the fulness of the Gentiles will have come, the house of Israel will be gathered from the four quarters of the earth, Zion will rise upon the great western hemisphere in all her glory, power and greatness, while Jerusalem will rise on the eastern hemisphere, clothed with the glory of her God and with the power of his might. Then the heavens will no longer stay themselves, but the curtain will be rolled back, and their whole grand concourse will be revealed, and they will come down and meet the Saints of God here upon this globe, and a day of everlasting rest will be ushered in. These, in short, are the few items to which I wish to bear my testimony this afternoon.

May God bless all the Latter-day Saints assembled in this Conference, and all dwelling in the regions round about who have not this priviledge. May his blessings rest upon all of his people throughout the whole world, and may Zion enlarge herself, and the glory of God be made manifest in behalf of his people, is my prayer in the name of Jesus Christ. Amen.

President Geo. A. Smith presented the names of the following brethren, who were unanimously sustained as home missionaries—

Samuel Pitchforth, Nephi; M. B. Shipp, Salt Lake City; James P. Freeze, Salt Lake City.

President Geo. A. Smith spoke as follows—We have great reason to be thankful for the peace we enjoy.

Nobody feels free to smash in our windows and to break up our meetings, or to drag us about or abuse us, as they have done, in times past, in some other parts of the world. Our pilgrimage to, and our labor of twenty-five years in, the heart of the great American continent, have made us a home where even the intolerant spirit of Christian hate and persecution, stirred up by ignorance and falsehood, has not been permitted, materially, to disturb us. Without fear of molestation we can have a meeting, a prayer circle, a Conference; the Elders can bear testimony—and I rejoice in their testimony and know it is true—that this is the work of the Almighty, and that God has commenced, in these last days, a work for the redemption of the human race from the thraldom and misery and degradation into which they have fallen. I thank the Lord for the privilege of participating in this work, and for being one of the number who are laboring, under his direction, to lay a foundation in these valleys for the enjoyment by the whole human race of peace and of civil and religious liberty, so that men, under their own vine and fig tree, may worship God and none dare to make them afraid. We thank God for these blessings, and we expect a good many more.

We thank God, too, that our country has in it sufficient of the elements of honesty and integrity, that even principles of law may be determined by high tribunals unbiased by religious intolerance. We praise God for all these things, and we know that he will bring off his people victorious.

The choir sang,

"God be merciful."

Conference adjourned by unanimous vote till Sunday, April 28th, at 10 a.m.

Benedictory prayer by Elder William G. Young.

JOHN NICHOLSON,
Clerk of Conference.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 319.

There were many suspicious characters who came to the city, and who presumed upon the people because the city charter was repealed. Some of these were notorious for their crimes, and it was well known that they had evil designs in visiting Nauvoo. But how could they be dealt with? There were no police who had the authority to arrest them, and for the people to have waited upon them and warned them to leave the city would not have been wise. Such a course would have afforded new pretexts to the enemies of the Saints for getting out writs and carrying them off to prison. Yet something had to be done. It was, and still is, a common practice among Yankees, when engaged in conversation or in making a bargain, to take out their pocket knives and commence whittling; frequently, also, when engaged in thought they indulge in the same practice, accompaning the whittling by whistling. No person could object, therefore, to the practices of whittling and whistling. Many of the boys of the city had each a large bowie knife made, and when a man came to town who was known to be a villain, and was there for evil purposes, a few of them would get together, and go to where the obnoxious person was, and having previously provided themselves with pine shingles, would commence whittling. The presence of a number of boys, each whittling a shingle with a bright, large bowie knife, was not a sight to escape the notice of a stranger, especially when those knives came uncomfortably close to his body. His first movement, of course, would be to step back and ask what was meant. The boys would make no reply, but with grave faces, keep up their whistling, as though the chief and only pursuit of their lives was whittling and whistling. The man would very likely get very indignant and threaten what he would do if they did not leave him. This would call forth no expression, except, perhaps, the whistling would

be a little louder, and the knives would be pushed a little closer to him. In the meantime the crowd of boys would be all the time increasing. What could the man do? If he was armed, he could shoot; but the resolute expression of the boys' faces, and the gleaming knives which they used so dexteriously in whittling, would convince him that discretion was the better part of valor; besides, who would want to fight with a crowd of boys? If a man were to whip them, it would be no credit to him; and if they were to whip him, which would most likely be the case, what a disgrace it would be. The most we ever knew them to do was to stand for awhile and curse and threaten. When they found they could not drive off their tormentors by these means, then they would walk off in the direction of their stopping places if they had one in town, or if they had not, in the direction of the ferry, followed by the troop of boys vigorously whittling and whistling, but not uttering a word. To be thus made the laughing stock of the town was maddening; but there was no help for it. There was no law against boys whittling and whistling. The result would be that these people would get out of of the city as quickly as possible, for they did not know how soon they might have another visit from the boys.

This unique method of disposing of bad characters, and causing them to leave the city, became universal among the boys. They keenly felt the wrong which had been inflicted upon the Saints, and they entered heartily into this plan to free the city from the presence of men whose aim was to create trouble and to drive their fathers and mothers and friends from their homes. It was fun to them, and it proved most effectual in accomplishing the desired object. The news soon spread around that improper characters had better not visit Nauvoo. It was true the charter was repealed, and the city had no municipal government; but still the people were not powerless. The boys had constituted themselves a committee to keep the city free from low characters, and their method of doing so was one that could not be resisted. The plan was one that was liable to be greatly abused, and under other circumstances its adoption might have been attended with bad effects, for boys might combine to thus drive off innocent and unoffending men. But in extreme cases, extreme measures are needed; and this was the position of Nauvoo. We never heard of any evil that arose from the boys whittling and whistling.

YET ANOTHER BILL.

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Elsewhere may be found the bill of Hon. W. A. Wheeler, of New York, ostensibly "To Promote the Purity of Elections in the Territory of Utah," but really intended as another blow at the liberties of the well-deserving people who secured and have redeemed this mountain region to the Union, to the production of material wealth, and to the enhancement of the general welfare and prosperity of the country.

This bill, which Mr. Wheeler reputedly fathers, is objectionable in several particulars. The repeating of votes as well as other illegal voting is common in all the large cities of the Union, and most so in some of the largest. According to common understanding those illegalities have been uncommonly common in one or two of the "Gentile" burghs of Utah. The enacting of good constitutional laws, by the proper authority, to punish and prevent repeating and other wilfully illegal use of the ballot, must be commended by every lover of peace and good order. But this Wheeler Bill is designed to accomplish no such thing. It is designed to assist in the overthrow of "Mormonism," and the disfranchisement of the believers in "Mormonism." That is the naked fact, when stripped of all covering of profession and pretence. All the gloss, sophistry, casuistry and hypocritical pretences that any such measure can possibly be arrayed in it can not hide its real character from our view. We see the true nature of the measure in a moment, we know it instinctively and instantaneously, and all disguises are

more than useless, inasmuch as they do not deceive sagacious people for an instant, but they do manifest the animus and the desperate expedients to which the unprincipled authors of such measures are compelled to resort in order to deceive the country at large and carry out their nefarious plans and their treasonable conspiracies against the rights and liberties of the community towards which their vile purposes are directed.

We will now point out some of the objectionable features of this bill.

1. Its title is a misnomer—it is not designed "to promote purity of elections." The design is to promote impurity of elections and to place official control of the elections in the hands of the small, ambitious, aggressive and unprincipled minority who are boastedly the enemies of the people of the Territory generally.

2. It abolishes woman suffrage in this Territory, after having become a law and after the ladies of the Territory have several times availed themselves of the rights which that law confers, at a time too when the woman suffrage idea is growing, spreading, and meeting with more cordial and extended and enlightened acceptance.

3. No place of public resort is purified or refined by the expulsion from it of the feminine element. Father Adam would unhesitatingly eat the deadly apple, follow Eve among the thorns and the thistles, and earn his bread by the sweat of his brow, rather than remain and revel in the delights of Paradise deprived of her company. Is Mr. Wheeler really afraid of the ladies, and especially of the Utah ladies? So far as our thoughts go, it is vastly better to be with than without them. Even on election days and at the very polls, the company of the ladies is infinately superior to their room, and the man who does not think so, though he be a congressman, is an object of unmitigated pity, if not of contempt.

4. It imposes the sneaking ballot, *nolens volens*, upon the people of the Territory, when they have not given any indications of their favoring it, but rather the contrary. This is a matter that should be properly left to the people themselves, or their chosen representatives, to decide, and the same observations will also apply to woman suffrage.

5. It gives the Governor power, "in his discretion," to do certain things, whereas the important quality of "discretion" is the very identical quality in which many political partizan Governors of Territories are most woefully lacking.

6. It gives the Governor power to designate election precints and fix polling places, to appoint inspectors of elections, and registers to resister persons eligible to vote. If the Governor were chosen by the people, or were appointed from candidates chosen by the people, there would perhaps be no serious objection to this appointing power. But he is not chosen by the people. He is imposed upon them in utter disregard of their choice or their preference in any respect, and too frequently Governors of Territories, being for the more part greedy political adventurers or needy partizan hangers-on, are anything but in sympathy or harmony with the wishes and sentiments of the people, and in their gubernatorial appointments are very liable to act otherwise than for the welfare of the people. For these reasons it would be inadvisable and likely to be hurtful to confer so much power upon Governors of Territories, power that it would be infinitely better to leave with the representatives of the people.

7. It provides no penalty for arbitrary or unjust conduct of the registers, who, under the circumstances likely to exist under such a law, would be sure to look well after their political "friends" even if at the expense of those who might not be placed upon that peculiar list.

8. We may further say summarizingly that the whole spirit of the bill is to take rights and liberties out of the hands of the people and their elected representatives, and concentrate power in the hands of distantly appointed officials, and others appointed by them, not only without the consent of the people, but often in positive and diametrical opposition to their well known choice and wishes, all of which is so directly and thoroughly opposed to and subversive of every principle of true republicanism and American freedom that no honorable man can for a moment consent to it when his eyes are open to the facts.—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 21, 1872.

THE EMIGRATION.

ALL who have sufficient means of their own to pay their way through to Ogden, or to Salt Lake City, and those whose names have been forwarded to this Office by Pres. Young, so far as they may wish to go at that time, can go on the 12th of June, if they are in Liverpool on the 11th, in readiness to go on board the Guion & Co. steamship which leaves on the 12th.

FARES.

From Liverpool to New York, for those 8 years old and upwards	£6	6	0
From 1 to 8 years	£3	3	0
Under 1	£1	1	0
From New York to Ogden, for those over 12 years of age	£9	16	0
Between 5 and 12	£4	18	0
Under 5	Free		

THROUGH RATES.

From Liverpool to Ogden, for adults	£16	2	0
For those between 8 and 12	£11	4	0
Between 5 and 8	£8	1	0
Between 1 and 5	£3	3	0
Under 1	£1	1	0

FROM OGDEN TO SALT LAKE CITY.

Adult Fare	£0	5	8
Half ,,	£0	2	10

LUGGAGE.

Those who are 12 years old and upwards are allowed 100 pounds, or 7 stones and 2 pounds, of luggage free; and those between 5 and 12 are allowed 50 pounds, or 3 stones and 8 pounds, free. No free luggage is allowed to those under five. All extra luggage will be charged 8 cents, or 4 pence, per pound from New York to Ogden. No one will be permitted to take any luggage over the weights allowed free, except they have money of their own to pay for its transportation from New York, as it WILL NOT be paid for by this Office nor by brother W. C. Staines, who is the Emigration Agent at New York, there being NO FUNDS at either place for paying for over-weight.

At present there is no advice to give in regard to emigrating short of Ogden, but those wishing to go, and not having means to go through, are specially requested, for excellent reasons, to write to this Office and receive advice for going on some Wednesday other than the one on which are those going to Ogden.

All luggage should be marked Ogden, or Salt Lake City, Utah.

It is estimated that each person will need about ten shillings for provisions between New York and Ogden. The outfit for shipboard, such as bed, bedding, knife, fork, spoon, &c., had better be brought from home, to avoid paying more than about three shillings for tin ware, otherwise the outfit here would amount to some ten shillings or more, and then be neither so good nor comfortable.

ARRIVALS.—President Albert Carrington arrived in Liverpool, per steamship *Minnesota*, on Tuesday, 21st inst., in good health and spirits, accompanied by the following brethren—David O. Calder, Samuel S. Jones, Jesse Gardiner, John Mendenhall, David Cazier, John Neff, John A. Lewis, Newell H. Clayton, Junius F. Wells, B. W. Carrington, Robert McQuarrie, John Keller, Henry Riser, C. F. Schade, P. C. Carstensen, Jens Mikkelsen, P. C. Christiansen, N. P. Lendelof, Soren Christian, Mathias Nelson, Thos. W. Jennings, W. H. Kelsey (and lady), David Duncanson, Joseph Wadley and David G. Calder. These brethren left Salt Lake City on the 1st inst. and New York on the 8th, and had a very pleasant journey. We welcome them to these shores, and trust they will be greatly blessed in their ministrations whilst in this mission.

THE ADJOURNMENT OF THE GENERAL CONFERENCE. — We learn through telegrams to the New York press, that President Brigham Young was present at the adjourned meeting of the General Conference held in Salt Lake City on Sunday, April 28th, when he addressed the congregated Saints. We hope by the next mail to receive the details of his reappearance in the midst of the gladdened people of God, and to be enabled to give the same to our readers in our next number. The Conference was then adjourned by President Young to October 6th next.

THE LIBERATION OF THE IMPRISONED BRETHREN.—A telegram dated Salt Lake City, April 30, states—"The Third District Court was opened this morning by the Territorial Marshal instead of the United States Marshal. Assistant Attorney High presented a certified copy of the decision of the Supreme Court of the United States in the Englebrecht case, and, in conformity with the ruling therein, that the manner of drawing petit jurors since September, 1870, was illegal, moved for leave to enter a *nolle prosequi* as to all indictments found in that time and that the prisoners be released. The Court ordered a *nolle prosequi* to be entered, and that the prisoners be turned over to the Territorial Marshal to be released during the day unless steps be taken to detain them. The Court also ordered the transfer from the United States Marshal to the Territorial Marshal of some forty prisoners charged with various crimes, but not yet indicted. All the prisoners under indictment were released the same evening."

UTAH AND CONGRESS.—The following telegrams to various sections of the press of the United States will give our readers some idea of the many rumors which are afloat touching the presumed intentions of Congress with regard to Utah and her citizens—

Washington, April 16.—The Cabinet will to-day consider the Utah judicial

complications, with reference to the decision of the Supreme Court. It is probable that Judge McKean will be requested to resign, in view of his legal discomfiture. It is intimated that there may be an entire change of the Utah Federal officers, to conform with the new condition of affairs. Judge McKean insists that the Supreme Court decision is bad in law.

Washington, April 17.—Judge McKean and R. N. Baskin are using their utmost endeavors since the Mormon case decision has been announced, to secure the passage of Voorhees' Bill legalizing the acts which the Supreme Court has declared unlawful. The general opinion prevailing among members of both Houses of Congress is that a bill doing such violence to judicial precedents cannot become a law.

Washington, April 18.—The Senate Committee on Territories discussed the situation in Utah this morning, and decided to perfect and report a bill on Monday which will relieve the present dead-lock in the Territorial courts and allow business to proceed. It is understood that they do not contemplate any decisive legislation similar to the Voorhees Bill now before the House Judiciary Committee, but simply a measure which will put the courts in operation and allow them to go on as usual. The Utah delegation in this city, which is now quite numerous, represent that the reports of violence and ill treatment of Gentiles by the Mormons of Salt Lake City, in consequence of the decision of the Supreme Court and the overthrow of McKean, are greatly exaggerated, if not entirely untrue.

Washington, April 26.—The Senate Committee on Territories have about concluded the consideration of the bill to prevent polygamy in Utah. The features are partially the same as those contained in the Voorhees Bill, now under consideration in the House Committee on Judiciary. It permits the courts to proceed against Mormons who practise polygamy, and makes the fact of cohabitation and acknowledgment of marriage sufficient for conviction. The bill will shortly be reported to the Senate, for the purpose of having it printed.

REPORT OF A MEETING OF THE NEW YORK CONFERENCE

HELD IN THE HALL, 176, GRAND STREET, WILLIAMSBURG, SUNDAY, APRIL 8, 1872.

Present on the Stand—Elders Geo. Q. Cannon, B. Hulse, F. D. Benedict and P. Leuba, from Zion; also Elders H. G. Bywater, Pres. of the New York Conference, and W. Winkworth and G. Bunn of Williamsburg, and J. Wood of Paterson.

11 a.m.

The following Branches were reported — Williamsburg, Paterson, Blossburg, Brookfield, Hyde Park and Freeport. The reports were of a very favorable character.

Elder T. Green reported the Williamsburg Co-operative Association. He said it was formed in February last. Its object was to receive from the members a payment varying from 25 cents to one dollar per week, to enable them to procure shares in one or more of the Co-operative Institutions in Zion. It had been in existence but eight weeks, and they had already invested $140 in the Tooele Co-operative Store, besides upwards of $100 invested by members who had taken full shares.

The Saints were addressed by several of the brethren, after which meeting was adjourned.

2 p.m.

The Authorities of the Church were presented and unanimously sustained.

Elder Geo. Q. Cannon addressed the Saints. He spoke of the persecutions in the early history of the Church, and the opposition to the Prophet Joseph as soon as he declared that God had again revealed himself. Then the Saints were persecuted for declaring they received revelation—now the cry was "polygamy." He referred to the calumnies that were being continually circulated with regard to the Saints in Utah, and contrasted the happy condition of the people there with the wickedness and misery which abound in the cities of modern Christendom.

Elders Benedict and Hulse briefly addressed the Saints, speaking of the joy they felt in helping to spread the principles of the everlasting Gospel.

6.30 p.m.

The time was occupied by Elder Cannon, who, after reading the 10th chapter of the Gospel of St. Matthew, took up the thread of his afternoon discourse, and showed that the opposition to, and the persecution of the Saints arose from the same causes as have existed in all ages when God has had an acknowledged Priesthood upon the earth. It was the conflict of darkness with light—of the evil powers with the kingdom of God, and it would continue until Christ had placed all things under subjection. Persecution was the legacy of the true Christian, and it would so continue to be. In closing he gave the Saints some excellent counsel with regard to their future actions, especially when they reached their mountain home.

H G. Bywater, President,
Isaac Elkington, Secretary.

MINUTES OF A DISTRICT MEETING

HELD AT LIVERPOOL, SUNDAY, MAY 5, 1872.

Elders from Utah present—George Reynolds and Geo. F. Gibbs, of the Liverpool Office; Thomas Dobson, Pres. of the Liverpool, Geo. P. Ward, Pres. of the Manchester, and Ralph Harrison, Pres. of the Sheffield Conferences; also Elder Thos. P. Green, President of the North Wales Conference.

11 a.m.

After the usual opening services, Elder E. Gittens represented the Liverpool, Elder Kennedy the Birkenhead, Elder Watkins the Chester, Elder Gill the Runcorn, Elder Smith the St. Helens, Elder Swift the Upholland, and Elder Carr the Southport Branches. The reports were of a satisfactory nature, showing that a few had been added to the Church of late by baptism.

2.30 p.m.

Elder Ward spoke of the opportunities the Saints now enjoyed of emancipating themselves from these lands; work was now good, and they had many chances of paying towards their own emigration, but he had noticed that too often the more wages the people earned the less they would pay toward this end. Some always lived up to their income, be it 15s. or 30s. a week. He alluded to the great amount of money foolishly expended by many of the Saints, particularly by the young. If they desired to get to Zion they must make sacrifices, and live up to their prayers wherein they had often sought to the Lord to deliver them. He counselled them not only to preach and speak righteousness, but live righteously.

Elder Harrison spoke on the subject of tithing. He knew it to be a most important principle to enable the Saints to effect their emancipation from these lands. He spoke of the importance of the Saints obeying counsel. They could not reject counsel and expect the same blessings as if they had obeyed the advice of the Elders. Their very salvation depended upon their strict obedience. He concluded by urging the Saints to strive for an increase of faith, and to pursue a course every day that they might enjoy the Spirit of the Almighty.

6 p.m.

Elder Gibbs addressed the meeting on the gathering, and its importance as a revelation from the Lord to his scattered Saints; and spoke of the future of Zion as a heavenly abode of the faithful when made beautiful by the industry of her inhabitants, and when the land shall have received in full its blessing as promised of the Lord. Advised the Saints to thoroughly acquaint themselves with the revelations of the Lord through the Prophet Joseph Smith, and to cheerfully abide every divine requirement, that they might be living members of the body of Christ.

Elder Green bore testimony to his knowledge of the truth of the Gospel, and expressed his fervent desires to continue faithful to the cause of right and righteousness.

Elder Reynolds referred to some who had begun to imagine that they could live their religion in these lands when they had the opportunity to gather, just as well as they could in Zion. He showed the folly of such ideas, and pointed out the many inestimable blessings the Saints lost by not gathering, and if they continued to indulge in such feelings, and declined to gather, the Spirit of the Lord would withdraw from them and they would be left in darkness. He also referred to the late decision with regard to Utah judicial affairs, and said the Lord had again made the wrath of men to praise him, and though he had no idea the spirit of persecution would now cease, yet the Lord would ever deliver his Saints in the future as he had done in the past.

Elder Dobson made a few concluding remarks, bore his testimony to the divinity of the work revealed to Joseph Smith, besought the Saints to remember the teachings of the brethren, and prove they appreciated their value by putting them in practice.

ROBERT GRIX, Clerk.

THE PROPOSED TRIUMVIRATE RULE.

(From the Salt Lake Herald.)

The prominent features of the Voorhees Bill, which we printed yesterday morning, will be best seen by a condensation of its provisions, by which it proposes to legalize the odiously illegal and anti-republican course of James B. McKean, at present Chief Justice of Utah. Sections one and two make the United States Marshal and United States Attorney officers of the Territory as well as of the United States. This Judge McKean had accomplished by the simple process of rulings without troubling legislation. The Territory is also required to pay them for acting as such officers. In other words, Congress is asked to provide for the disbursement of the Territorial revenue and the payment of officers who are under no bonds nor obligations to the Territory, their fees being taxed only by the judiciary with whom they are associated, and, judging by the past, whose tools they may be in carrying out the "holy mission of a religious crusade."

Section three makes a District Judge, the U. S. Marshal and the United States Attorney absolute arbiters of the lives, liberties and property of the entire people in a judicial district. They shall make a list in writing of one hundred citizens of the United States, who have resided six months in the Territory and are residing in the district, and from these hundred persons grand and petit juries are to be taken, drawn with a care and exactness that gives an air of solemnity to a judicial farce intended to precede a tragedy. This triumvirate can select a hundred men in the third judicial district of Utah with its sixty thousand inhabitants, who will be a permanent convicting tribunal, to receive accusations the most monstrous, clothe with an appearance of sacredness the most vile perjuries, and send to prison or to the scaffold any man who may be obnoxious, for any cause, to this dictatorial triumvirate; while civil cases will actually rest with two or three men,

and the trial of important causes, where heavy monetary interests are involved, will be but a sham.

The same list of a hundred men, specially selected for their fitness for the work intended, are not ineligible to serve by reason of having been so employed at a previous term of court. The only thing that can disqualify them for the easy position of office holders as jurors, is their giving offence to any of the triumvirate that selects them. The U.S. Marshal can select a hundred men, "good and true"—for the purpose in hand—he can swear them in as Deputy Marshals, and present their names as the list from which the jury panels are to be drawn, and thus have his pliant tools at hand to fill each place and every emergency, drawing pay from the Territory for each or either duty. We are not commenting on this, but merely stating bald facts; yet a more infamous proposition, or one striking a deadlier blow at the principles of republican government under the guise of aiding to enforce the laws, could scarcely be concocted. The open venire system, under which juries have been picked and packed here, was a model of justice compared with this, for even under it grand jurors were not eligible to serve for two years after having sat on the grand inquest for one term, and thus the "selections" had to be made from a greater number of persons, and with some show of conformity with law.

Sections four and five have reference to the means by which extra funds are to be procured from fines and payments of costs, and for disbursement.

Sections six and seven, recognizing with what utter contempt all honorable jurisprudence has been treated in the prosecutions commenced for "lascivious cohabitation," provides for an easy way to reach practical polygamists; and makes the judge of each judicial district an extra-dictator to appoint anti-polygamic commissioners in the several counties; and authorizes the judges to hold courts where they please in their districts, when they please, as often as they please—in fact gives them unrestricted power in several respects, which might be admissable were all judges good, honorable and high-minded men, but as unfortunately they are not, the power conferred upon them by this bill would be capable of the most tyrannical abuse. The kingly power in the hands of a wise, noble, humane and broad-idead monarch, may work well for a people; but when wielded by an egotistical, ignorant, bloated and narrow-minded man, freemen would prefer to meet and make any sacrifice rather than endure it as did the founders of this Republic. So while this judicial power in the hands of some men who have graced the bench of America might be wisely and judiciously exercised, in the hands of such judges as have lately sat upon the bench of this Territory, it would be abused in the most tyrannical manner; for men who will usurp power, wrest law and defy justice, in the face of existing statutes, to accomplish desired ends, when sustained by a statutory enactment would be uncontrolled in their course, and would make earth a hell to the whole community against whom their prejudices were directed.

The seventh section, still further proposes to legalize the illegal action of the district courts in the matter of divorces; and provides that if the Territorial legislature fails to make the necessary appropriations to carry out all the provisions of this bill, they shall be paid out of the congressional appropriation to defray the expenses of the Territorial legislature. The proposition is absurd. Twenty thousand dollars in two years! Why the district courts in the Territory, under this bill, would run up a list of expenses that would absorb the congressional appropriation and the entire revenue of the Territory, and then, like the grave, would continue to cry, "Give! Give!" the demands being limited only by the stealing capacity of their officials.

True devotion does not consist in a long face, regulation sighs, and penitent words; it consists in devout deeds, in charitable words, in a sweet, tender, elevated, pure life that influences and betters every one who inhales the same atmosphere.

THE AMERICAN PRESS ON THE DECISION IN THE ENGLEBRECHT CASE.

The decision of the Supreme Court of the United States yesterday, overruling the prosecution of the Mormons for their polygamic practices, will occasion no regret. The proceedings were ill advised, and offered no hope of terminating the existence of polygamy in Utah. If the decision is followed up, as it is intimated that it will be, by the removal of Chief Justice McKean, of that Territory, it will secure another desirable result; for it is not a matter of any doubt that he is a mischevious demagogue.—*Chicago Times, April* 16.

On behalf of the unanimous bench, Chief Justice Chase delivered the opinion, the Supreme Court to-day, in the celebrated case of Clinton *et al*, *vs.* Englebrecht, on appeal from Utah, decides that the jury drawn by the United States Marshal, under the law of the United States, and not by the Territorial Marshal, under the local law, was illegal and its verdict void. The court in pursuing this question, went even further than the necessities of the present case required, and also decided that all Territories, since the first organization of Tersitories, have had power over local matters as States, and that all juries, grand as well as petit, drawn in Utah in violation of Territorial laws, were illegal; that in this instance the Territorial statute authorising the manner of drawing a jury had been in existence for years, and that congress not having annulled had recognized it; that the duties of the United States Marshal and the District Attorney were precisely the same in Utah as in the several States. Upon these grounds the entire decisions of Judge McKean and his court for the last twelve months were reversed. It is stated that, as a corollary from this decision, all the defendants now in custody in Utah under indictment by these illegal grand juries, are entitled to instant discharge, and all civil cases pending in said courts, where exceptions have been duly taken and entered on record, are wiped out. As the criminal proceedings, which were pending and have been terminated, have cost about $30,000, the question is now raised as to whether congress will appropriate that sum to meet them, or whether the United States Marshal, who had attempted to execute the mandates of the court, shall be muleted. The decision creates no surprise at the department of justice, where it was long since anticipated, and where the correctness is not questioned.—*Chicago Tribune.*

Several months ago we predicted that the rulings of the Utah Federal court would be reversed when brought before the superior tribunal, and we then pointed out what is now in a fair way of coming to pass, namely, that the result of this unjustifiable effort to crush polygamy, by perverting the law, would be to give strength and renewed vitality to the evil it was sought to destroy. The action of Judge McKean was an attempt to bring about good results by doing evil. He went beyond the law in seeking to punish a crime not provided against by any statutory enactment, and violated the fundamental rules of jurisprudence in his eagerness to secure a conviction. The whole of the proceedings in these cases were marked by a reckless exercise of usurped authority, and a defiance of legal requirements. Judge McKean acted as though he were dealing with a conquered enemy, towards whom no special justice was necessary to be rendered, and whose complaints might safely be ignored by the conquerors. It is possible that he was moved by honest convictions, though injustice in a judge can hardly be pardoned on the ground of honest intentions. The proceedings, however, were simply shameful, and the Supreme Court could have taken no other course with them than the unanimous reversal which has been decreed.—*Sacramento Record.*

The unanimous decision by the Supreme Court of the United States in

the matter of the recent criminal proceedings in Utah serves to illustrate one step in the progress which the Washington government has made in the direction of centralisation and imperialism. The specific point decided by the court was that the jury drawn by the Federal Marshal under the act of congress, and not by the Territorial Marshal under the local law, was illegal and its finding therefore void. The court, however, took occasion to go farther, in order to set forth and explain the fundamental principle of constitutional law, which is the very corner stone of our whole governmental system; that is, the inherent right of local self-government. The telegraphic synopsis of the decision will serve to show its scope and tenor:—

"The court held that in all the Territories, from the moment of their organization as such, the territorial governments have had powers over local matters as states, and that all juries, grand as well as petit, drawn in Utah in violation of territorial laws, were illegal; that in this instance the territorial statute authorizing the manner of drawing a jury had been in existence for years, and that congress, not having annulled, had recognized it; that the duties of the United States Marshal and District Attorney were precisely the same in Utah as in the several States. Upon these grounds the entire decisions of Judge McKean and his court for the last twelve months were reversed.—*Chicago Times.*

UTAH NEWS.

The following are from the *Salt Lake Herald* to April 29, 1872—

There was a great deal of building going on, especially in the business districts.

Mrs. Judge McKean had started east to meet the Judge and spend the summer at Long Branch.

The Steamer *City of Corinne* had been sold to the Lehigh and Utah Mining Co. During the summer she will run to Lake Point, the islands and Lake Side district.

A telegram received from Washington stated there was little prospect of Congress acting on the application to admit Utah into the Union during the present session.

A letter from St. George, dated April 13, states, that a heavy fall of snow was reported at the Kanab; they had also had frost at St. George, but the fruit was not injured thereby.

The *Herald* says:—"We learn that Deputy U. S. Attorney High has officially notified Attorney General Z. Snow that, by the recent decision of the Supreme Court of the United States, the business of prosecuting attorney, except in United States cases, devolves upon the Territorial Attorney General, who will, as a matter of course, resume his duties in this respect which he has not exercised since ruled out of court by Judge McKean. The change applies to the marshalship as well, and Territorial Marshal McAllister will be the officer of the Territorial courts in place of U. S. Marshal Patrick.

The *Herald* gives a prominent place to the following notice to the American Press. "The press dispatches sent from Salt Lake City, by the Associated Press agent and the telegraphic correspondent of the New York *Herald* and San Francisco *Chronicle*, are, and for some months past have been, unreliable so far as the political situation in Utah is concerned, being coloured for partizan purposes to the injury of the business of the Territory. We publish this that the press of the country may not be misled by them, our only desire being that facts should be telegraphed, and that the public should be correctly informed, and not misinformed, as to the actual conditions of the affairs in Utah."